

The Bonds
OF
Baptism:
SHEWING,

- I. That those under the Gospel, should seek Baptism for themselves and their Children.
- II. When those Baptiz'd in Infancy, grow up to Years of Understanding; they should renew their Covenant with GOD.

By *Benjamin Wadsworth*, A.M.
Pastor of a Church of CHRIST in
Boston, New-England.

Mat. 28. 19, 20. — *Teach all Nations, baptizing them in the name of the Father, & of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even to the end of the world.*

BOSTON: Printed by B. Green,
Sold by B. Eliot, at his Shop. 1717.

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By Benjamin Woodcock, A.M.
Pastor of a Church of CHRIST in
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Preface.

What I briefly offer in the following Pages, I was moved to by the Reverend Mr. George Corwin, late Minister of Salem. He liv'd greatly and justly beloved and desired, and I think died as much lamented. He was an Able, Faithful, Laborious Minister of the Gospel; and a lover of Souls, and I believe is now gone to his Everlasting Rest. When he was last in Town a few Months ago; he desired me to write some short thing, to show that Persons should seek Baptism for themselves & Children; & that Baptiz'd Persons when grown up, should renew their Covenant with God. He desired (if I Remember right) that what should be written might be adapted to the Capacity of the meanest; and might be Short also, that so it might be the more easily bought, and charitably distributed, where it might probably do good. If he had not died so soon, I believe I should scarce have begun to write so soon as I have. But quickly after I heard of his Death, his motion reviv'd in my mind, and put me up on fulfilling (in some poor measure) the will of the dead. I have here made a brief Essay with-

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Preface.

without looking into any Author, but only consulting the Bible. Indeed long before his motion, I had written a Dialogue about the Lord's Supper, (tho' 'tis not publish'd) and another about Baptism, tho' 'tis not yet finished, each of them much larger than this. Let what is here offer'd be compar'd with the Scripture, try'd by that; if in any thing it disagrees thereto let it so far be rejected: But if it agrees with Scripture, and is yet disregarded by any, for such their neglect, they must answer to God the Judge of all. So far as this brief Essay answers the desire of the worthy Mr. Corwin; I say, so far, tho' he be dead, he yet speaks in it. Let those who were once under his Faithful Ministry, Remember how they have heard; and live agreeably to the truths of God which he Intimated on them. Indeed all under the Gospel, should believe it and obey it; if what is here offer'd shall be Instrumental of quickning any thereto, let God have all the Glory; and the unworthy Author be remembered in their Prayers.

Benj. Wadsworth.

Boston, Decemb. 4th.

1717.

The Bonds of Baptism.

Proposition, I.

Those under the Gospel, ought to seek Baptism for themselves and for their Children.

I. **T**HEY should seek it for themselves. For the illustrating and proving of this truth, let the following particulars be considered, viz.

1. Since the Fall and Apostasy of the First Man Adam, all Mankind naturally are Sinners, the Children of the Devil, and liable to eternal Wrath and Misery. Sin is a breach or Transgression of God's Law. 1 Joh. 3. 4. Through the deceitful Temptations of the Devil, our First Parents Sinned,

(and so deserved Death) in eating the forbidden Fruit. 2 Cor. 11. 3. Gen. 3. 4, 6, 13. Hence the Devil is called a murderer from the beginning. Joh. 8. 44. The First Adam was considered as a publick Person, a common Covenant — head to all his Posterity ; and therefore all his Posterity were Involved in his Sin and Guilt. By one Man (that is the first Adam) Sin entered into the World, and Death by Sin ; and so Death passed upon all Men, for that all have Sinned — by one Man's disobedience many were made Sinners, Rom. 5. 12, 19. In Adam all die, 1 Cor. 15. 22. Thus all Men Sinned in Adam ; as coming from him, they are Sinful and Guilty. And so considered meerly as Sinful, they are the Children of the Devil. Ye are of your Father the Devil, and the lusts of your Father ye will do. Joh. 8. 44. In this the Children of God (by regeneration and adoption) are manifest, and the Children of the Devil ; whosoever doth not Righteousness, is not of God, &c. Natural unregenerate Men, they do not work Righteousness, they cannot do the things that please God, Rom. 8. 7, 8. Therefore they are the Children of the Devil, they Imitate him, obey him, follow him. He that committeth Sin is of the Devil. 1 Joh. 3. 8. And Men considered as Sinners, are Children of Wrath by Nature. Eph. 2. 3. The wages of Sin is Death, Rom. 6. 23. Cursed is every one that continueth not in all things written in the Book of the Law to do them. Gal. 3. 10. Sin deserves,

deserves, Everlasting Fire — Everlasting Punishment. Mat. 25. 41, 46. What has been thus briefly described, is the State and condition of all Men naturally since the Fall of Adam.

2. God has sent his only begotten Son the Lord Jesus Christ, into the World to destroy the works of the Devil; to Save men from Sin and Misery, to make them holy and happy. 1 Joh.

3. 8. For this cause the Son of God was manifested, that he might destroy the works of the Devil. Mat. 1. 21. — Thou shalt call his Name Jesus, for he shall save his people from their Sins. Tit. 2. 14. Who gave himself for us, that he might redeem us from all Iniquity and purifie us to himself a peculiar People, zealous of good Works. 1 Thes. 1. 10. —

Jesus which delivered us from wrath to come.

Gal. 3. 13. Christ hath redeemed us from the Curse of the Law, — being made a Curse for us, Eph. 1. 4. He hath chosen us in him, before the foundation of the World that we should be holy, and without blame before him in Love.

Joh. 3. 16. God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish but should have everlasting Life. Christ came into the World, led an Holy Life. (1 Pet. 2. 22.)

Died an accursed Death (Gal. 3. 13.) that he might Save Sinners (1st Pet. 3. 18) might destroy him that had the power of Death, that is the Devil, Heb. 2. 14. Therefore the Scope of the Gospel is, to open Men's Eyes, turn them from Darkness to light,

from

from the power of Satan unto God; that they may receive forgiveness of Sins, and Inheritance among them that are Sanctified by Faith that is in Christ. Act. 26. 18. Christ came into the World, to purchase Salvation for sinful men, to turn rebel men from Sin and Satan unto God, that they might be reconcil'd to God, love him, live to him, and be eternally happy in his Favour.

3. The Lord Jesus Christ is the only Saviour of Sinners. As he came to Save Sinners. (1 Tim. 1. 15.) So, neither is there Salvation in any other, for there is none other Name given under Heaven among Men, whereby we must be Saved. Acts 4. 12. There's no remission of Sin) without Shedding of Blood (Heb. 9. 22.) not the Blood of Bulls and Goats. (Heb. 10. 4.) but the Blood of Jesus (1 Joh. 1. 7. 1 Pet. 1. 19.) Who is that Lamb of God which takes away the Sin of the World. Joh. 1. 29. Christ then is the only Saviour of Sinners, and he is an Allsufficient one too. Heb. 7. 25. — He is able also to save them to the uttermost, that come unto God by him. Whosoever believeth in him, shall not perish, but shall have everlasting Life. Joh. 3. 16.

4. No Men can be Saved, without true Repentance of Sin and Faith in Christ Jesus. I mean this, of those grown to years of Understanding, and not of such as die in Infancy. Many Children of professing Parents, Children of the Covenant die in Infancy. As such Infants are capable of being sharers in the Sin and Guilt of the first Adam,

Adam,

Adam, and so becoming liable to Death; for they are as capable of having righteousness and grace from Jesus Christ the second Adam, and of being Saved by him. Rom. 5. 14. — 19. 1 Cor. 15. 22. 45. — 49. But as for those under the Gospel, grown to years of Understanding; they must repent of Sin, if they would be Saved by Christ. They must be convinc'd of Sin. (Job. 16. 8.) Guilt. (Rom. 3. 19.) Wrath. (Mat. 3. 7.) They must have their hearts rent and broken for Sin. (Joel. 2. 13. Psal. 51. 17.) must mourn for it. (Zech. 12. 10.) be sorry for it. (Psal. 38. 18.) Be ashamed and confounded for their own Sinful wayes, and loath themselves for them. (Ezek. 36. 31, 32.) and with such a Soul abhorrence of Sin, they must turn from all their Transgressions that so Iniquity may not be their Ruin. Ezek. 18. 30. Such Repentance there must be in Persons, if they would be pardoned and Saved. Repent — for the Remission of Sins — Repent — that your Sins may be blotted out. Acts 2. 38. & 3. 19. Christ is exalted, to give Repentance to Israel, and forgiveness of Sins. Acts 1. 31. Except ye Repent ye shall likewise perish. Luke 13. 5. And together with this Repentance, this Soul loathing of, and turning from Sin; there must be true Faith in Jesus Christ; even such Faith as purifies the heart. Acts 15. 9. The great things Inculcated in the Gospel, are Repentance towards God, and Faith towards our Lord Jesus Christ. Acts 20. 21. The one of these

these is never seperated from the other, they
 alwayes go together. Faith in Christ is ne-
 cessary in order to pardon and Salvation.
He that believeth not, is condemned already. Joh.
 3. 18. *He that believeth not, shall be damned.*
 Mark 16. 16. But on the other hand, *who-*
soever believeth in him (that is, in Christ)
shall have remission of sins ; and Everlasting Life.
 Acts 10. 43. Joh. 3. 16. He therefore
 that with his heart, with his very Soul,
 mourns for his Sins, hates, loaths, turns
 from them ; and together herewith, trust-
 eth in the righteousness of Christ for Justi-
 fication before God ; I say, he is Justified
 freely by grace through the Redemption that is
 in Jesus. Rom. 3. 21. — 25. Eph. 1. 7.
 Rom. 5. 1. and 8. 1. The Soul which thus
 penitently trusteth in Christ, receives Christ.
 (Joh. 1. 12.) receives him as Prince and
 Saviour. (Acts 5. 31.) and so yields up
 himself to serve Christ ; to glorifie him with
 his Body and spirit. 1 Cor. 6. 20. True
 faith works by love (Gal. 5. 6.) puts the
 Soul upon obeying God. Heb. 11. 8. Faith
 without works is dead. Jam 2. 26.

5. It's the will God, that those who turn from
 Sin and Satan to Christ, to live to him and be sa-
 ved by him ; should be known and distinguished
 among Men, by some outward Instituted marks,
 signs, or badges of their belonging to Christ.
 Christ was promised as the Saviour of Sin-
 ners, long before he came into the World.
 Gen. 3. 15. As it is nothing but Christ's
 blood, that can Cleanse from Sin, and purge
 the

the Conscience from dead Works. (1 Joh. 1. 7. Heb. 9. 14.) So God very early after Adam's Apostasie, Instituted Sacrifices to be Types, shadows, prefigurations of Christ, who as a sacrificed Lamb was to take away the Sin of the World. Joh. 1. 29. Eph. 5. 2. 1 Pet. 3. 18, 19. Hence Christ is called, the Lamb slain from the foundation of the World. Rev. 13. 8. He was in types and prefigurations, slain from the foundation of the World. The Sins of Old Testament believers, were pardoned by vertue of Christs Blood that was to be shed, and that was typified by Sacrifices; the Prophets preached Remission of sins, through Faith in him. Acts 10. 43. God Instituted Sacrifices as types of Christ; else Abel could not have offered his excellent Sacrifice by Faith. Heb. 21. 4. Therefore of old sacrificing was Instituted by God, as an outward sign, badge, token, or action; whereby those who renounced the Devil and his works, and gave up themselves to be the Lord's Covenant Servants, trusting in his mercy through the promised Messiah (or Christ) for Salvation, were known and distinguished from the rest of Mankind. Hence that in Psal. 50. 5. Gather my Saints together unto me, those that have made a Covenant with me by sacrifice. After a while, God appointed another visible sign and seal of the Covenant, between Him and Abraham, and his seed, even Circumcision. God himself calls this a token of the Covenant. Gen. 17. 11. And it was the

the Covenant of Grace, the Covenant which Justified a Person through Faith in Christ, who was then to come, that Circumcision was a token of Rom. 4. 11. He received the sign of Circumcision, a seal of the Righteousness of Faith. About four hundred Years after this, God appointed yet another sign and seal of the Covenant, between him and his peculiar People; and that was the Passover, to be celebrated once every Year. Exod. chap. 12. The Israelites who had their Door-posts sprinkled with the Blood of the Paschal Lamb, were preserved; while the Plague destroyed the first born of the Egyptians. And this Passover was a Type of Christ, who afterwards was sacrificed for us. 1 Cor. 5. 7.

Thus in all past ages of the World it has been, and still is, the will of God, that those of the Apostate race of Adam, who renounce the Devil and his works, and give up themselves to Christ the Son of God, to be his Covenant People and Servants; and to trust in him for Salvation; I say, it has been (and still is) the will of God, that such should be known and distinguish'd from the rest of Mankind, by some divinely Instituted badge, sign or token of the Covenant between him and them. Christ's Subjects should not be ashamed of him before men, but should wear his Livery; and by the Instituted signs, tokens or badges of the Covenant

nant, openly profess and declare their renouncing the Devil and his works, and their consecrating themselves to the Lord, to serve him as their Prince and Saviour, and to trust in his favour for their compleat happiness.

6. Under the New Testament, Baptism and the Lord's Supper are signs and seals of the Covenant of Grace. The latter of these, viz. the Lord's supper, I shall not discourse of at present; but the former, viz. Baptism, is what the Proposition I undertook to prove, obliges me to bring under further consideration.

Baptism is a sign and seal of the Covenant of Grace, of Persons being consecrated to Jesus Christ, and Interested in his saving benefits. It signifies, their Communion with Christ in the benefits of his Death and Resurrection, in their dying to Sin and living to Righteousness. Rom. 6. 4 — 6. Col. 2. 11 — 13. Christ's Blood is the purchasing, procuring, meritorious cause of Pardon or Remission of Sins. 1 Joh. 1. 7. Eph. 1. 7. on our part, true Repentance of Sin and Faith in Christ Jesus (as was hinted before) are necessary in order to our being Pardoned. Acts 3. 19. Joh. 3. 18. Acts 10. 43. Now this Pardoning vertue of the Blood of Christ, is Signified, Represented, Sealed in the holy Ordinance of Baptism. Acts 2. 38. Be Baptized every

one of you in the Name of Jesus Christ for the Remission of sins, Acts 22. 16. Arise and be Baptized, and wash away thy sins. Baptism then is a sign and seal of the Covenant of Grace, when a grown Person receives Baptism, the Covenant is sealed between God and him. He professeth Repentance of Sin, trusting in Christ for Salvation, and that he will live to Christ and obey him as long as he lives. By receiving Baptism, he doth devote and consecrate, bind, ingage and oblige himself; to live unto, and obey God the Father, God the Son, and God the Holy Ghost, as long as he lives. And if he is sincere in this profession, if he doth heartily Repent of his Sins, and trust in Christ as offer'd in the Gospel for Salvation; then Baptism is a seal on God's part, that God doth and will Pardon his Sins, and Save him for ever. Even Baptism doth also now save us. 1 Pet. 3. 21. Baptism obliges the Person that receives it, to die unto Sin and live unto Righteousness; to answer a good Conscience towards God. 1 Pet. 3. 21. It signifies a Sanctifying and Cleansing. Eph. 5. 26. As many of you as have been Baptized into Christ, have put on Christ. Baptism is a sign, token or badge of the Christian Religion; those who receive it, are thereby and therefore obliged to live as becomes Christians; inasmuch as their names are given up to Christ, they should depart from all Iniquity; 2 Tim. 2. 19.

of Baptism.

II

I think these things show, that those who live under the Gospel, who Injoy the Revelations of God's will in his written Word, the Holy Bible, should seek after Baptism for themselves. God in his holy Word, most plainly commands them to Repent and turn from their Sins. Acts 17. 30. Ezek. 18. 30. He commands them to believe in the Name of his Son Jesus Christ. 1 Joh. 3. 23. This is the Work God requires of them. Joh. 6. 29. It's most absolutely Indispensibly necessary for Persons thus to Believe and Repent; for if they neglect it, they must certainly perish for ever. Luke 13. 5. Mark 16. 16. And those who do penitently believe in Christ, should be Baptized, as a sign and seal of their consecration to him, and of their being Pardoned and Saved by him.

It is Christ's Command, that those who are his Disciples, Subjects, Servants should be Baptized. He said to his Apostles, Mat. 28. 19. Teach all Nations, Baptizing them in the Name of the Father and of the Son, and of Holy Ghost; teaching them to observe all things whatsoever I have Commanded you; and lo, I am with you alwayes to the End of the World. Teach them, the word signifies to Disciple, or make Disciples; tis as if he had said, Disciple all Nations Baptizing them. Here's a plain command of Christ, that those who become his Dis-

ciples, Subjects, servants, who penitently turn to him, trust in him, give themselves to him, should be Baptized. And Baptism was to be administered not only by the Apostles, but also by ordinary Ministers of the Gospel successively; because this work is to be done even to the end of the World.

And as this was the Command of Christ, so it was obeyed. The New Testament History Informs us, that upon Persons believing in Jesus Christ, they were Baptized. Thus three Thousand were Baptized in one Day, Acts 2. 41. Those at Samaria that believed, were Baptized both Men and Women; and afterward the Eunuch also, (Acts 8. 12. 36 — 38.) and Paul, (Acts 9. 18.) and Cornelius and those with him, (Acts 10. 48.) Lydia and her Household; the Tylor and all his, (Acts 16. 14, 15. 31, 33.) the Corinthians also, and those at Ephesus, (Acts 18. 8. & 19. 1. 5.) the Romans, (Rom. 6. 31.) and Galatians, Gal. 3. 27. This Indeed was the practice, to Baptize the Disciples of Christ, and thus it ought to be to the end of the World.

You therefore that are come to Years of Understanding, and have been acquainted with the Gospel; if you seriously consider these things, you can't but know that you are Indispensably obliged to Repent of Sin, and Believe in Christ

Christ Jesus, to receive him, trust in him, submit to him as Prince and Saviour. God's Authority, and your own welfare and Salvation, oblige you thus to do. As coming from fallen Apostate Adam, you are naturally Sinful and Guilty, Children of the Devil, Children of Wrath, liable to eternal burnings in Hell; and there's no getting out of this State, but by penitently believing in Jesus Christ. All are under the power and guilt of Sin, and tyranny of Satan, till Ingrafted into Christ. Every Individual Person, is a Child of God or of the Devil, (1 Joh. 3. 10.) Either with Christ, or against him, (Luke 11. 23.) Either serving the Devil and going to Hell, or submitting to Christ and going to Heaven. And which of these States are you in? *Who is on the Lord's Side?* Exod. 32. 26. *How long halt ye between two Opinions? If the Lord be God, follow him; but if Baal, then follow him,* 1 Kings 18 21. *What say ye? whose Side are you of? will you take the narrow way to Life, or the broad one to Destruction? will you continue serving the Devil, rebelling against God, and throw yourselves into the Lake that burns with Fire and Brimstone; or will you dutifully and wisely turn from Sin to God, penitently trust in Christ, and give up yourselves to be Governed and Saved by him? Life and Death are set before you, therefore*

chuse Life, Deut. 30. 19. You are Indispensibly obliged therefore, to Renounce the Devil and his works, penitently to trust in Christ, and most heartily to give up your selves to him in an everlasting Covenant, to be for him and for none else, (*Isai. 55. 3. Psal. 103. 17, 18.*) And to receive Baptism (if you have not yet had it) as the seal of this Covenant, as a badge and token of your consecration to the Lord. There's one Lord, one Faith, one Baptism, Eph. 4. 5. You should believe in your heart unto Righteousness, and confess with your mouth unto Salvation, (*Rom. 10. 10.*) and as you should believe in Christ, so you should be Baptized into him. Put on Christ, (*Gal. 3. 27.*) List your selves Souldiers under this Captain of Salvation, (*Heb. 2. 10.*) wear his Livery, own him (and don't be ashamed of him) before Men (*Mark 8. 38.*) but let the World know, that you are Followers of the Lamb. Christ the only Saviour of Sinners, King in the Church, and Judge of the World, has said, *Mark 16. 16. He that believeth and is Baptized, shall be Saved. Heb. 12. 25. See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on Earth, much more shall not we escape, if we turn away from him that speaketh from Heaven. Those who call themselves Christians, and yet neglect Baptism, when they have an Opportunity to receive it as the Bible directs;*

rects; they Sin greatly. By this neglect, they so far trample on Christ's Authority, disobey his plain command: They neglect, suitably to profess their Subjection to Christ. They are not blameless, because they don't walk in all the Ordinances and Commandments of the Lord. Luke i. 6. If they would suitably show their Friendship to Christ, they should do whatsoever he commands, (Joh. 15. 14.) Possibly some will,

Object. I don't know that I am a true Convert, a sincere Servant of Christ, and that I shall faithfully persevere in his Holy Covenant, how dare I then to engage in that Covenant, and Seal it by being Baptized.

Ans. The brevity I design, wont allow me to say much to Objections; however I reply, how canst thou know thyself to be a sincere Servant of Christ, if thou didst never Engage to serve him? How canst thou know thyself to be a faithful Souldier under the Captain of Salvation, if thou didst never List thyself under his banner? It seems an Inconsistency and self contradiction, that thou shouldst know thou art faithful to Holy Covenant Engagements, if thou didst never make such Engagements. Covenant Engagements bind for the future, they must be made before they can be performed. I readily grant, 'tis God alone can give an heart of Flesh, (Ezek. 36. 26, 27.)

put his fear in the heart (Jer. 32. 39, 40.)
 beget Persons to Christ, (Jam. 1. 18.)
 Draw them to him, (Joh. 6. 44.) Convert
 the Soul, Psal. 12. 7. Endeavour therefore
 to be thoroughly sensible of thy great
 Guiltiness, unworthyness to receive any
 good, wretched Impotency to do any
 good; Importunately and earnestly Pray,
 (Luke 18. 1.) for the Divine Grace, for
 for a new heart and right Spirit, Psal. 51.
 10. Ezek. 36. 26. 37. Pray, Draw me, we
 will run after thee, (Cant. 1. 4.) Turn
 thou us unto thee, O Lord, and we shall be
 turned, (Lam. 5. 21.) Take away all Ini-
 quity, and receive us graciously, Hos. 14. 2.
 Thus Importunately praying for the Re-
 newing, Sanctifying, Assisting Grace of
 God, (and pardon of Sin) most hearti-
 ly, seriously, solemnly give up thy self
 to him in an Everlasting Covenant ne-
 ver to be forgotten; resolving by the
 help and Grace of Christ (Joh. 15. 5.
 Phil. 4. 13. 2 Tim. 2. 1.) that thou
 wilt serve him and him only, as long as
 thou hast a being. Swear, that thou wilt
 keep his Righteous Judgements — alway
 unto the End, Psal. 119. 106. 112. When
 Israel engaged by Covenant, to do all
 that the Lord had said, and be Obedient,
 Exod. 24. 7. God reply'd, they have well
 said, all that they have spoken, Deut. 5. 28.

I think what has been hitherto said, may
 suffice to prove, that grown up (or A-
 dult)

dult) Persons under the Gospel, should seek after Baptism (if they have not receiv'd it already) for themselves. The second thing in the Assertion or Proposition which I am demonstrating, is, that they should seek Baptism for their Children also. By their Children, I mean such as are in Minority, not capable of acting deliberately and understandingly, in such an Important affair. I shall not here engage, in any large or direct proof of Infant Baptism ; (the brevity I design won't allow it, and it has been strongly done by others) but reckon it sufficient to my present purpose, to offer these things which follow, viz.

1. God's Covenant with Abraham, did extend to his seed as well as to himself. God said to him, Gen. 17. 7. I will establish my Covenant between me and thee, and thy seed after thee, in their Generations, for an Everlasting Covenant ; to be a God unto thee, and to thy seed after thee. And so Abraham's Infant seed (that were capable of it, viz. the Males) were to receive Circumcision the token (or seal, Rom. 4. 11.) of the Covenant when they were eight Days Old. ver. 10, 11, 12.

2. Believing Gentiles under the New Testament, are in the same Covenant with God as Abraham was ; I say, the same Covenant as to the substance of it, as to Spirit-

Spiritual saving Blessings, and Covenant duties. Abraham ——— received the sign of Circumcision, a seal of the righteousness of Faith, which he had being yet uncircumcised, that he might be the Father of all them that believe, tho they be not circumcised — to the end the promise might be sure to all the seed, not to that only which is of the Law; but to that also which is of the Faith of Abraham, who is the Father of us all; as it is written I have made thee a Father of many Nations. Rom. 4. 9. 11. 16, 17. They which are of Faith; the same are the Children of Abraham. And the Scripture foreseeing that God would Justify the heathen through Faith; Preached before the Gospel unto Abraham, saying, in thee shall all Nations be Blessed. So then, they which be of Faith, are Blessed with Faithful Abraham ——— that the Blessing of Abraham might come on the Gentiles through Jesus Christ ——— And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise, Gal. 3. 7, 8, 9. 14. 29. These things plainly prove, that believing Gentiles are in the same Covenant with Abraham, as to Spiritual Blessings, and are therefore said to be his Children, blessed with him; nay the last verse mentioned Intimates, that we are not Christ's, not united to him, nor Interested in him, unless we are Abraham's seed, that is his Spiritual seed. And since believing Gentiles are in the same Covenant with Abraham, it follows.

That their Children with them are also in Covenant with God. For thus it was with Abraham, (Gen. 17. 7.) and therefore thus it must be with those, who are in the same Covenant with him. The Infant seed of believing Gentiles, are now as really and truly the seed of the Covenant, as the seed of Abraham were of old; for the Blessing of Abraham is come on the Gentiles. Therefore their Children are called Holy, 1 Cor. 7. 14. And Inasmuch as the Children of believing Gentiles are in God's Covenant. Therefore

4. They ought to have the Initiating or first seal of God's Covenant, viz. Baptism applied to them. Infants of Professors, are now as capable of being in God's Covenant, and of receiving the Initiating Seal of it, as they were in Abraham's time. Now under the New Testament, as to Spiritual Covenant Duties and Blessings; there's no difference between believing Jews, and Greeks, bond and free, Male and Female, Gal. 3. 28. And yet when the Apostle urg'd the Jews to Repent and be Baptized; he added, for the promise is to you and to your Children, Act 2. 38, 39. If they repented and believed in Christ, as thereby the Covenant promise (that God would be a God to them) would belong to them, so it would also to their Children; and therefore Baptism the Seal of the Covenant, ought to be applied to them and their Children too. Baptism is now the first

first or Initiating Seal of the Covenant, as Circumcision of old was; therefore as *Abraham* of Old was to apply Circumcision to his Infant seed that were capable of it; so believing Gentiles are obliged to get Baptism applyed to their Infant seed that are capable of it, even their Male and Female Children. It seems *Moses* had like to have lost his Life, for neglecting to apply the seal of God's Covenant to his Child, *Exod. 4. 24.*

— 26. It's a thing provoking to God, and very dangerous (whatever a nymay think of it) to neglect Instituted Worship, even to neglect the seals of God's Covenant, *Exod. 5. 3. 2 Chron. 29. 7, 8. Gen. 17. 14 Num. 9. 13.* You that are Parents, are you Penitents? are you Believers? are you Christs? If so, you are *Abraham's* seed, (*Gal. 3. 29.*) Why then don't you act like *Abraham*? Why don't you most Solemnly give up your Children in Covenant to God, and get the seal of his holy Covenant, even Baptism applyed to them? While you neglect this, you don't act like believing *Abraham*; his Faith put him upon obeying God, (*Heb. 11. 8.*) and so should your's also. Did not Christ say, *Joh. 8. 39.* If ye were *Abraham's* Children, ye would do the works of *Abraham*. Christ said, Suffer little Children, and forbid them not to come unto me: for of such is the Kingdom of Heaven, *Mat. 19. 14.* When some brought little Children, Infants to Christ, his Disciples rebuked them for doing so; but when *Jesus* saw it he was much Displeased, and said

unto them, suffer little Children to come to me, and forbid them not, for of such is the Kingdom of God — And he took them up in his Arms, put his hands upon them, and Blessed them, Mark 10. 13 — 16. Luke 18. 15.

16. It's evident, 1. That Christ receiv'd the little Children of his People. 2. He would have none forbid their being brought to him. 3. He Blessed them. 4. Of such is the Kingdom of God, of Heaven. God has taken such, as well as their professing Parents, into Covenant with himself; he has engag'd to be a God to them (Gen. 17. 7.) which comprehends in it, His preparing for them an Heavenly City, (Heb. 11. 16.) and granting to them a glorious Resurrection hereafter, Mat. 22. 31, 32. 1 Cor. 15. 23.

42, 43, 44. Was Christ real and hearty in Blessing these little Children? To say he was not, would be Blasphemy. If he was, when did he change his mind? God declar'd the taking into Covenant with himself, the Children of his professing Servants, required that the Initiating Seal of his Covenant should be applyed to them; and none can show when, where, how, God has revok'd this Act of his Grace; Indeed he has not done it, therefore it abides firm, and therefore the Infants of professing Believers should be Baptized. Christian Parents therefore, should hold themselves oblig'd, bound in Duty and Conscience to Dedicate, Consecrate, give up their Children in Covenant to be the

Lord's; and to endeavour that *Baptism* the Seal of God's Covenant may be applied to them.

Another Proposition I was desired to say something to, is to this purpose.

Proposition, II.

That when those Baptiz'd in Infancy, grow up to Years of Understanding and Maturity; they ought Personally to own the God of their Fathers to be their God; to renew their Covenant Engagements to Him, and to walk in his ways.

THOUGH while they were Infants, they could not act deliberately and understandingly for themselves; yet when they become Adult, and are capable of understanding the Gracious Covenant of God, the duties required and benefits exhibited therein; they should then Personally and heartily renew their Covenant engagements to be the Lord's.

For the clearing and proving this truth, we may Consider,

The Scripture requires professing Parents, to bring up their Children in the Knowledge, Fear and Service of God. Deut. 6. 6, 7. These words in which I Command thee this Day, shall be in thy mouth; and thou shalt teach them Diligently to thy Children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. Eph. 6. 4. And ye Fathers, provoke not your Children to wrath; but bring them up in the Nurture and Admonition of the Lord. Prov. 22. 6. Train up a Child in the way he should go; and when he is Old he will not depart from it. Children while such, while young, should be taught and Instructed in those wayes of God, of Vertue and Holiness, which they ought to walk in when Old, when grown up. And the reason why Children should be thus instructed in the truths and ways of God, is, that they might hope in God, keep his Commandments; and might Teach and Instruct their Children after them so to do, and so successively from one Generation to another. Psal. 78. 5 — 7. One Generation shall praise thy works to another. Psal. 145. 4. It has been the good practice of the Saints, thus to Instruct and charge their Children to keep the way of the Lord. For this see, Prov. chap. 4 throughout. Prov. 31. 1. &c. Psal. 34. 11. 13. 14. Come ye Children, hearken unto me; I will Teach you the Fear of the Lord.

the Lord. Keep thy Tongue from evil, and thy Lips from speaking guile. Depart from evil and do good, seek peace and pursue it. David gave a most solemn charge to his Son, fit to be given by all professing Parents to their Children. 1 Chron. 28. 9. Know thou the God of thy Father, and serve him with a perfect heart and with a willing mind: For the Lord searcheth all hearts, and understandeth all the Imaginations of the thoughts: If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. God commended Abraham, saying, Gen. 18. 19. I know him, that he will Command his Children and his Household after him; and they shall keep the way of the Lord. Joshua's good Resolution, is written for his Commendation, and our Imitation, (Rom. 15. 4. Heb. 6. 12.) As for me and my House, we will serve the Lord, Josh. 24. 15.

3. God is often spoken of in Scripture, as standing in Covenant Relation to Persons in being the God of their Fathers.

1. Under this character or consideration, God recommends himself to them; as being mercifully ready to help them. Gen. 28. 13. 15. I am the Lord God of Abraham thy Father, and the God of Isaac, and behold, I am with thee, and will keep thee in all places whether thou goest. Gen. 46. 3. I am God, the God of thy Father, fear not to go down into Egypt. Deut. 4. 31. For the Lord thy God is a merciful God; he will not forsake thee, neither destroy

show thee; nor forget the Covenant of thy Father which he swore unto them, 1 See, 2 Kings 13⁶ 23.

2. Persons are Encouraged to seek and serve God, under this character as the God of their Fathers. King Asa — Commanded Judah to seek the Lord God of their Fathers, and to do the Law and Commandment, 2 Chron. 14.

3. 4. Make confession to the Lord God of your Fathers, and do his pleasure, Ezra 10. 11.

3. Many trusted in, pray'd to, and worshipped God as the God of their Fathers; and he wonderfully appear'd for their help and relief. Exod. 15. 2. The Lord is my strength — my

Fathers God, and I will exalt him, Acts 24.

14 — so worship I the God of my Fathers, Believing all things which are written in the Law and the Prophets, Deut. 26. 7.

When we cried to the Lord God of our Fathers, the Lord heard our voice, 2 Chron. 13. 18 — The

children of Judah prevailed, because they relied on the Lord God of their Fathers. See also 2

Chron. 30. 18 — 20. and 33. 12, 13.

4. Many were blam'd, and greatly afflicted, for sinning against the living and true God,

as the God of their Fathers, 2 Kings 21. 20, 22. And he did that which was evil — And

he forsook the Lord God of his Fathers, Jeho-

ram met with great troubles, because he had forsaken the Lord God of his Fathers, 2 Chron.

21. 10 and 7. 25, 26. 2 Chron. 25, 26. Deut. 29. 25.

I think these things (which might easily have been enlarged on) may suffice to show ; that such as in their minority were given up in Covenant to God, when they grow up, should know, obey, serve and worship the Lord God of their Fathers. They are comprehended in the same Covenant with their Fathers, and, as they grow up and become capable of understanding, of acting rationally and deliberately, they should personally own the God of their Fathers to be their God, and engage by the help of his Grace that they'll walk in all his ways, as long as they live. Jer. 50. 5. — Come and let us Join our selves to the Lord, in a perpetual Covenant that shall not be forgotten. God's Covenant takes in Children, little ones, as well as Parents. Deut. 29. 10, 11, 12. Moses said to Israel in the Fortieth Year after they came out of Egypt (Deut. 1. 3.) when all except two Men were dead, that were numbred at Sinai, (Num. 26. 64, 65.) The Lord our God made a Covenant with us in Horeb. The Lord made not this Covenant with our Fathers, but with us even with us, who are all of us here alive this Day, Deut. 5. 2, 3. As if he had said, 'tis now about Forty Years, since God made a Covenant with our Fathers in Horeb ; yet 'twas not made with them exclusive of their Children ; for tho' they are all Dead that were then above twenty Years Old (except Caleb and Joshua) yet their Children were comprehended in it ;

* it; therefore the Covenant was made with
 'us who are now alive. The most of the
 Israelites at this time living, were born with-
 in the Forty preceeding Years, born since
 Israel departed from Horeb; yet Inasmuch
 as God made a Covenant with their Fathers
 (and so with their Posterity) there; Moses
 here says, God made a Covenant with us
 in Horeb. Therefore Moses ascribes to them
 now alive, what their Fathers (now Dead)
 said, and did so long ago, ver. 22. These
 words the Lord spake unto all your Assembly
 in the Mount, ver. 23. When ye heard the voice
 out of the midst of the Darkness — Ye came
 near unto me. ver. 24. And ye said — we
 have seen this Day that God doth talk with Man,
 and he liveth. 28. And the Lord heard the voice
 of your words, when ye spake them unto me, &c.
 Therefore tho' this was said to be a Cove-
 nant, besides the Covenant which he made with
 them in Horeb, Deut. 29. 1. Yet 'twas the
 same as to the substance, Jer. 11. 3, 4. Dif-
 fering in the time and manner, of it's being
 renewed.

These things plainly show, that Children
 of the Covenant, (Acts 3. 25.) Don't cease
 to be in God's Covenant, meerly by their grow-
 ing up from an Infant to an Adult state; as
 some are too apt to Imagine. No Indeed,
 God will ever be mindful of his Covenant —
 He hath Commanded his Covenant for ever, Psal.
 111. 5. 9. His Righteousness is to Children
 Children, to such as keep his Covenant, and Re-

member his Commandments to do them, (Psal. 103. 17, 18.) even to a Thousand Generations, Deut. 7. 9. I Swore unto thee, and entered into a Covenant with thee, saith the Lord God, and thou becamest mine. Ezek. 16. 8. He brings them into the bond of the Covenant. Ezek. 20. 37. Those in God's Covenant are his; he won't alineate his right to them, and none else have Authority to do it; they are under Covenant Bonds to be the Lord's. That Children are oblig'd to obey their Fathers Covenant, is undeniably evident, because a Curse is denounced against those who did not keep the Covenant God made with their Fathers, many Hundred Years before. Jer. 11. 3, 4. Well then, you that in your Infancy were given up in Covenant to God, and receiv'd Baptism the Seal of it; when you grow up to have Knowledge and Understanding, stand to the Covenant, perform the words of the Covenant; to keep God's Commandments, Testimonies, Statutes; with all your Heart and all your Soul, Neh. 10. 28, 29. 2 Kings 23. 3. Good Josiah caused the People to enter into this Covenant, to renew it; and he is commended for one of the best of Kings that Judah had, ver. 25. 2 Chron. 34. 31, 32. Asa also did commendably, in causing the People thus to renew Covenant with God; and whosoever would not seek the Lord was to be put to Death, whether small or great, Man or Woman, 2 Chron. 15. 12, 13. You therefore that have been given

given up to God, and Baptized; know and serve your Covenant God, the God of your Fathers. Ministers should say to you, as the Prophet did, Jer. 11. 6. — Hear ye the words of this Covenant and do them. Deut. 4. 23. Take heed unto your selves, lest ye forget the Covenant of the Lord your God. 1 Chron. 16. 15. Be ye mindful alwayes of his Covenant; the word which he Commanded to a Thousand Generations. Say as he, Psal. 116. 16. O Lord, truly I am thy Servant, I am thy Servant and the Son of thy handmaid. Psal. 86. 16. O turn unto me, and have mercy upon me, give thy strength unto thy Servant; and save the Son of thine handmaid. Plead thy Interest in God's Covenant, as proceeding from professing Parents; and own thy Obligations to Duty also, as being born of such. David was a Child of the covenant, Circumcis'd in Infancy; yet when he grew up he personally bound himself by Covenant to be the Lord's. He said to God. Psal. 119. 106. I have sworn and I will perform it; that I will keep thy Righteous Judgements. Go thou and do likewise. Dost thou avouch the Lord to be thy God? then see what this obliges thee to, Deut. 26. 17. Thou art a Baptiz'd Disciple of Christ, and therefore shouldst observe all things whatsoever he commands thee. Mat. 28. 19, 20. Therefore (among other things) thou shouldst heartily and seriously come to the Lord's Supper, about which Christ has said, Luke 22. 19. This do in Remembrance of me.

me. Don't neglect this command of Christ, nor Indeed any other; show thy Love and Friendship to him, in doing whatsoever he Commands. Joh. 15. 14 and 14. 15. It's in vain to profess him to be thy Lord; if thou dost not obey him, Luke 6. 46. Mat. 7. 21 — 23. If thou wilt not obey Christ, don't expect to be Saved by him. Heb. 5. 9. If thou wilt not have him to Reign over thee, he'll slay thee, Luke 19. 27. If thou wilt not come under his easy yoke (Mat. 11. 30) Thou shalt be broken by his Iron Rod, Psal. 2. 9. Cursed be the Man that obeyeth not the words of this Covenant: viz. to obey God's voice, and do his Commands, Jer. 11. 3, 4.

It is surely a very provoking thing to God, that so many in New England neglect Baptism for themselves and Children; and also neglect the Lord's Supper. Doubtless God has a controversy with the Land, because his holy Gospel is no more obeyed. I know, that a meer external attending on Ordinances, won't please God nor profit our Souls; God forbid that any should trust in it. But we should heartily Repent of Sin, Believe in the Lord Jesus, receive the Seals of his Covenant as he requires; and yield sincere, universal, unwearied Obedience to his Commands, Our hearts should be right with God, and stedfast in his Covenant. Psal. 78. 3. The pure in heart shall see God, with.

without Holiness no Man shall see the Lord
Mat. 5. 8. Heb. 12. 14. That what
is thus briefly written, may quicken
the Readers of it to their Duty, is the
heartly Prayer of the Unworthy Author.

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